

PATICCA SAMUPPĀDA



DEPENDENT ORIGINATION

COMPILED BY VEN. WERAGODA SARADA NAYAKA MAHA THERO

Paṭicca-samuppāda

Dependent Origination

Compiled by

**Ven. Weragoda Sarada Nayaka
Maha Thero**

**Published by
Singapore Buddhist Meditation Centre
No. 1, Jalan Mas Puteh
Singapore 128607
Tele: +6567783330, +65 94656570
Email: weragodas1941@gmail.com**

**“Sabba Dānaṃ Dhamma Dānaṃ Jināti”
“The Gift of Truth Excels all Other Gifts”**

**This book
“Paṭicca-samuppāda (Dependent
Origination)”
is
sponsored by
Kevin Hangchi
June Kang
Kelly Hangchi
and
James Hangchi**

**In loving memory of the late
Kang Auh Chew Anthony
Quek Bee Heong
Wee Siew Cheng
May they attain the Supreme Bliss of
Nibbana.
May sponsors be happy, healthy, and
prosperous.**

**Ven. Weragoda Sarada Nayaka Maha Thero
03.03.2026**

Paṭiccasamuppāda Sutta Dependent Origination

**Evaṃ me sutam – Ekaṃ samayaṃ
Bhagavā Sāvatthiyaṃ viharati Jetavane
Anāthapiṇḍikassa ārāme.**

“Thus, have I heard. On one occasion, the Blessed One was dwelling at Sāvatthī, in Jeta’s Grove, the monastery of Anāthapiṇḍika.

**Tatra kho Bhagavā bhikkhū āmantesi –
“Bhikkhavo”ti. “Bhante”ti te bhikkhū
Bhagavato paccassosum. Bhagavā
etadavoca**

There, the Blessed One addressed the monks: ‘Bhikkhus.’ — ‘Venerable Sir,’ they replied. The Blessed One then said this.

**“Paṭiccasamuppādaṃ vo, bhikkhave,
desissāmi; taṃ suṇātha, sādhukaṃ
manasikarotha; bhāsissāmī”ti. “Evaṃ,
bhante”ti kho te bhikkhū Bhagavato
paccassosum. Bhagavā etadavoca –**

“Bhikkhus, I will teach you Dependent Origination. Listen carefully, attend to it well, and I shall speak.” “Yes, Venerable Sir,” the monks replied to the Blessed One. The Blessed One then said this.

**“Katamo ca, bhikkhave,
paṭiccasamuppādo?
Avijjāpaccayā, bhikkhave, saṅkhārā;
Saṅkhārapaccayā viññāṇaṃ;
Viññāṇapaccayā nāmarūpaṃ;
Nāmarūpapaccayā saḷāyatanāṃ;
Saḷāyatanapaccayā phasso;
Phassapaccayā vedanā;
Vedanāpaccayā taṇhā;
Taṇhāpaccayā upādānaṃ;
Upādānapaccayā bhavo;
Bhavapaccayā jāti;
Jātipaccayā jarāmaṇaṃ
sokaparidevadukkhadomanassupāyāsā
sambhavanti.
Evametassa kevalassa
dukkhakkhandhassa samudayo hoti.
Ayaṃ vuccati, bhikkhave,
paṭiccasamuppādo.**

“And what, Bhikkhus, is Dependent Origination?
With ignorance as condition, there are
formations;
With formations as condition, consciousness
arises;
With consciousness as condition, name-and-
form;
With name-and-form as condition, the six sense
bases;
With the six sense bases as condition, contact;
With contact as condition, feeling;
With feeling as condition, craving;
With craving as condition, clinging;
With clinging as condition, becoming;
With becoming as condition, birth;
With birth as condition, there arise aging and
death, sorrow, lamentation, pain, grief, and
despair. Thus is the origin of this whole mass of
suffering.”
“Thus, there is the arising of this whole mass of
suffering. This, Bhikkhus, is called Dependent
Origination.

**Avijjāya tveva asesavirāṇanirodhā
saṅkhāranirodho;
Saṅkhāranirodhā viññāṇanirodho;
Viññāṇanirodhā nāmarūpanirodho;**

**Nāmarūpanirodhā saḷāyatananirodho;
Saḷāyatananirodhā phassanirodho;
Phassanirodhā vedanānirodho;
Vedanānirodhā taṇhānirodho;
Taṇhānirodhā upādānanirodho;
Upādānanirodhā bhavanirodho;
Bhavanirodhā jātinirodho;
Jātinirodhā jarāmaṇaṃ
sokaparidevadukkhadomanassupāyāsā
nirujjhanti.
Evametassa kevalassa
dukkhakkhandhassa nirodho hoti”ti.**

With the complete fading away and cessation of
ignorance, there is cessation of formations;
With the cessation of formations, consciousness
ceases;
With the cessation of consciousness, name-and-
form ceases;
With the cessation of name-and-form, the six
sense bases cease;
With the cessation of the six sense bases, contact
ceases;
With the cessation of contact, feeling ceases;
With the cessation of feeling, craving ceases;
With the cessation of craving, clinging ceases;

With the cessation of clinging, becoming ceases;
With the cessation of becoming, birth ceases;
With the cessation of birth, aging and death,
sorrow, lamentation, pain, grief, and despair
cease.

Thus, there is the cessation of this whole mass of
suffering.”

**Idamavoca Bhagavā. Attamanā te
bhikkhū Bhagavato bhāsitaṃ
abhinandum ti.**

The Blessed One said this. The monks were
delighted and rejoiced in the Blessed One’s
words.

*(Saṃyutta Nikāya, - Nidāna Vagga Pāli, - Nidāna
Saṃyutta, - Buddha Vagga, - Paṭiccasamuppāda.)*



Paṭiccasamuppāda

Dependent Origination

The Blessed One declared that this Teaching of **Paṭiccasamuppāda**—Dependent Origination—is profoundly deep. It is a supremely subtle and profound Dhamma. The reason beings wander endlessly through this long cycle of birth and death, unable to find its beginning—like a tangled ball of thread—is because they fail to understand this profound Dhamma called **Paṭiccasamuppāda**. Falling again and again into lower realms, beings continue this samsaric journey due to ignorance of this teaching.

At that moment, the Blessed One said: “Whoever sees the Dhamma, sees Dependent Origination. Whoever sees Dependent Origination, sees the Dhamma.” That is, if someone truly sees the Dhamma, they are seeing the law of cause and effect—this very **Paṭiccasamuppāda**. And if someone sees **Paṭiccasamuppāda**, understands and realizes it, then it can be said that they have seen the Dhamma. The Blessed One declared that such a person is one who has truly understood the Dhamma. If we are to truly see the Dhamma, we must understand the profound wisdom that the Blessed One realized—**Paṭiccasamuppāda**, Dependent Origination.

This teaching must be grasped in a way that resonates with our own understanding. We must inquire with wisdom, starting from what we do comprehend, and gradually deepen our insight into this principle. To speak about Dependent Origination in general, many devoted lay followers—those who observe precepts and listen to Dhamma—may be able to recite the sequence by heart:

**Avijjā paccayā saṅkhārā, saṅkhāra paccayā
viññāṇaṃ, viññāṇa paccayā nāma-rūpaṃ, nāma-
rūpa paccayā salāyatanaṃ, salāyatana paccayā
phasso, phassa paccayā vedanā, vedanā paccayā
taṇhā, taṇhā paccayā upādānaṃ, upādāna
paccayā bhavo, bhava paccayā jāti, jāti paccayā
jarā-maraṇa, soka-parideva-dukkha-domanassa-
upāyāsā sambhavanti.**

Beginning with ignorance, the entire mass of suffering arises. **The Blessed One taught this clearly, step by step, as a law of cause and effect.** However, even if we begin with “**Avijjā paccayā saṅkhārā**”—formations conditioned by ignorance—our understanding of Dependent Origination doesn’t necessarily begin there.

Instead, we may start by inquiring from the end—**from aging and death**—and trace back the causes. One cannot instantly comprehend the nature of wisdom that overcomes ignorance. That is why, rather

than starting from what we do not know, we begin from what we do know, and gradually inquire, step by step, toward understanding what we don't. This is how the Dhamma is taught.

Now consider this—before attaining Buddhahood, the Blessed One sat beneath the Bodhi Tree and deeply contemplated **Paṭiccasamuppāda**, Dependent Origination, which you already know.

That day, the **Bodhisatta** received **Sujātā**'s offering of milk rice, accepted the kusa grass from the brahmin **Sotthiya**, and crossed the **Neranjana** River flowing between the banks of pure white sand. At the foot of the sacred Bodhi Tree, which had descended into this world solely for the Buddha's awakening, the tree unfurled its ten branches and provided its serene shelter. Seating himself near the **Vajrāsana**—the immovable seat—the **Bodhisatta** faced east, laying out the kusa grass.

This was not the quiet effort of an ordinary meditator. He aroused a heroic energy known as the fourfold strong striving (**caturaṅga samannāgata vīriya**), vowing:

“Let my flesh and blood dry up, leaving only skin, sinews, and bones. Let my life depart if it must, but unless I attain realization of the Dhamma I seek, I shall not rise from this seat.”

So resolute was this effort that the seat itself came to be known as the **Vajrāsana**—the seat of diamond-like resolve. There, he cultivated **Ānāpānasati**—mindfulness of breathing—by focusing attention on the breath. As concentration deepened, he entered the first, second, third, and fourth **jhāna** (absorptions).

In the first watch of the night, rooted in the fourth **jhāna**, the Buddha looked back into the nature of his past lives. A profound knowledge dawned—**pubbenivāsānussati ñāṇa**, the recollection of former births—thus he attained the first great knowledge (**vidyā**). Through this insight, he saw the countless aeons of contraction and expansion, the endless stream of births. He saw beings born from wombs, from eggs, from moisture, and spontaneously; across realms of desire, form, and formlessness. Everywhere he looked, birth was to be seen.

He traced them back, looking again and again—was there an end to this cycle? Through this backward exploration across vast cosmic cycles, the **Bodhisatta** came to a terrifying realization—of the peril and horror buried deep in **samsāra**, the wandering on. Next, the Blessed One began to inquire further. From within that deeply concentrated mind, he turned his attention not only to himself but also to the other beings in the world. He focused on developing the wisdom to see the birth and death of all living beings. Within that mind—refined through countless

perfected virtues (**pāramī**)—the second great knowledge arose during the middle watch of the night: **The knowledge of the passing away and reappearance of beings (*cutūpapāta ñāṇa*)**. Through this, the Blessed One saw how beings—whether known or unknown, related or unrelated—depart from one life and are reborn in another. He saw the endless cycle of birth and death, the perilous nature of **samsāra**, and the impossibility of finding its beginning. When he realized that all beings in this world are caught in this long journey of repeated birth and death, a great compassion (**mahā karuṇā**) arose in his heart. He wondered: **“When will these beings be freed from the suffering of aging and death?”** Seated upon the **Vajrāsana**, this profound compassion for all beings blossomed.

From that moment, the Blessed One began to investigate **Paṭiccasamuppāda**, Dependent Origination. While seated beneath the Bodhi Tree, he observed aging and death in the world—how beings grow old, fall ill, and die. He saw this suffering everywhere. And so, he asked: **“When will beings be free from this? What is the cause of aging and death? Why do beings age and die? What gives rise to this suffering?”** Thus began his inquiry into the causes of aging and death.

The Buddha explained, wherever one is born—even in the heavenly realms—one is subject to

aging. This is clearly stated in the **Samyutta Nikāya**, and the **Sutta Nipāta** also speaks of the aging of celestial beings.

In the **Pubba Nimitta Sutta**, it is described how certain devas, nearing the end of their divine lifespan and about to fall from the heavenly world, begin to show signs of decline. Their bodies start to sweat. The divine garlands they wear begin to wither. Their celestial garments become soiled. They lose interest in their heavenly mansions. The radiance and brilliance of their bodies fade, becoming dull and discoloured.

These are the signs of aging among the devas. When these signs appear, other devas recognize: “This one is about to fall from here.” Then they gather and offer Dhamma reflections and admonitions to the departing deva—this is beautifully described in the **Pubba Nimitta Sutta**.

From this, we understand that even birth in the heavenly realms is not eternal. Aging arises, and beings fall from those realms. Sometimes, after falling, they may even descend into lower realms.

In the **Samyutta Nikāya**, the Buddha explains in the **Deva Cuti Sutta** that many devas, after falling from the heavenly world, are reborn in hell, among animals, or in other woeful states. Some fall into the realm of

hungry ghosts (**peta loka**), while others are reborn as humans.

Thus, we see that beings fall from the heavenly realms into lower realms. Whether born in the human world, as a ghost, a non-human, a deva, or even in the Brahma world—**aging and death are inevitable.**

This leads to the profound question: **What is the cause of aging and death? Why do these arise?** And so, begins the inquiry into the nature of existence.

Jāti paccayā jarāmaṇaṃ

With birth as condition, there is aging and death

As the Blessed One continued to inquire and reflect deeply, insight arose within him: “*With birth as condition, there is aging and death*” (**jāti paccayā jarāmaṇaṃ**). He realized that aging and death arise because of birth.

What, then, is birth?

Birth occurs in four ways:

- Through **wombs**, where beings are born from the mother's body.
- Through **eggs**, where beings emerge from within.
- Through **moisture**, where life arises in damp environments.

- Through **spontaneous appearance** (**opapātika**), where beings manifest without physical gestation.

This is what is meant by birth—**jāti, sañjāti, okkanti, nibbatti, abhinibbatti, khandhānaṃ pātubhāvo, āyatanānaṃ paṭilābho**—the arising of the aggregates and the acquisition of sense bases. The Buddha explains birth in this way.

So, regardless of where one is born—whether in the heavenly realms, Brahma worlds, hells, ghost realms, or as a human—birth inevitably leads to aging and death.

Even animals are born through wombs and eggs. Moist environments teem with life. Just observe a ripening fruit—like a mango left to decay—and see how many tiny creatures emerge. In stagnant water, rotting flesh, or decomposing vegetables, countless minute beings arise.

Thus, **wherever birth occurs, aging and death are its inheritance.**

And so, the Blessed One realized:

“With birth as condition, there is aging and death.”

It is because of birth that aging and death come to be.

The Blessed One did not stop there. He continued to inquire: *What is the cause of birth? Why does birth*

occur? This question led him deeper into contemplation.

Unable to find a clear answer, many teachers in the world became entangled in confusion. Some began to claim that there must be an **almighty being** who causes birth—that beings are born according to this being’s will, and that all life originates from them. Since they couldn’t discern the true cause of birth, they attributed it to a supreme deity. Others said birth happens **spontaneously**, without any cause—just arising on its own. Thus, many conflicting views and doctrines emerged.

But the Buddha, having cultivated **immeasurable perfections (pāramī)** over countless aeons—through generosity, virtue, renunciation, and even the supreme perfection of wisdom (**paññā pāramitā**)—came to understand birth not as a gift from a creator, but as a **result of kamma**.

He realized:

“With becoming as condition, there is birth” (bhava paccayā jāti). Birth arises due to the formation of **kamma** that ripens into results (**vipāka**). No one causes it externally—it is the natural unfolding of karmic potential. And thus, because of **becoming**, there is **birth**, and because of birth, there is **aging and death**.

Bhava paccayā jāti

With becoming as condition, there is birth

The Blessed One has further explained this teaching. He has detailed and demonstrated that **kamma** formed for the sake of resultant rebirth (**vipāka**) arises in three distinct ways: for sensual existence (**kāma bhava**), form-based existence (**rūpa bhava**), and formless existence (**arūpa bhava**).

Now consider what **kāma bhava** entails—it refers to existence sustained by enjoyment of sensory pleasures: beautiful sights seen by the eye, pleasing sounds heard by the ear, fragrant smells detected by the nose, delicious tastes felt by the tongue, and enjoyable touches sensed by the body. Living with craving and attachment to these five types of sensual pleasures defines the world known as the realm of sensuality—**kāma-loka**. If **kamma** is created with such intentions and attachments, one is born into **kāma-loka** as a result.

But the Blessed One realized that sensual existence is not the only pathway. Some individuals go beyond sensuality and cultivate meditation (**jhāna**), driven by wisdom and skillful qualities. Having separated themselves from sensual desire and unwholesome states, they develop the first, second, third, and fourth **form-based meditative absorptions (rūpāvacara jhānas)**. According to the level of **jhāna** attained,

kamma forms for rebirth in the **form realm (rūpa-loka)**—specifically in the **rūpī brahma worlds**.

One who cultivates **rūpa bhava** through meditative development gains rebirth in one of the seven levels of the **rūpī brahma realms**, aligned with the specific nature of their **jhānic** absorption. Dhamma explains each of these levels accordingly.

And then, there are those who go even further—beyond **rūpa jhāna**—and cultivate the **formless meditations (arūpa jhānas)**: the base of infinite space (**ākāsānañcāyatana**), infinite consciousness (**viññāṇaṇcāyatana**), nothingness (**ākiñcaṇṇāyatana**), and neither perception nor non-perception (**nevasaññānāsaññāyatana**). One who develops **arūpa jhāna** forms **kamma** leading to rebirth in **arūpa-loka**—a formless existence.

If such a person maintains their meditative absorption even at the moment of death, without deterioration, they are reborn in one of the **arūpī brahma worlds**.

Thus, we see in the Dependent Origination teaching—“With becoming as condition, birth arises (**bhava paccayā jāti**).” **Kamma** formed from sensual pleasures result in rebirth in **kāma-loka**. Kamma formed through **rūpa jhāna** results in birth in **rūpa-loka**. Kamma formed through **arūpa jhāna** leads to **arūpa-loka**.

So, wherever **kamma** is formed for **vipāka**, it must fall into one of these **three domains: kāma-loka, rūpa-loka, or arūpa-loka**. Beyond these, there is no domain of rebirth.

In these thirty-one planes **of existence**, if **kamma** is formed for **vipāka**, one is reborn accordingly. Understanding this, realizing its nature, the Blessed One did not stop there...

"Dependent on clinging, becoming arises" — this was further explored in depth.

Why does a **kamma** arise for the sake of producing results (**vipāka**)? Can it happen just randomly or instantaneously? What is the cause of this?

Upādāna pachchayā bhavo

Dependent on clinging, becoming arises

As this questioning and investigation continued, the Blessed One gained further realization:

A **kamma** arises for the sake of result because of attachment — **upādāna pachchayā bhavo**. Because of binding or clinging, **kamma** is formed to bring about future results.

What kind of clinging leads to this formation?

- **Sensual clinging (kāma upādāna)** — attachment to the sensual realm

- **Clinging to views (diṭṭhi upādāna)** — attachment to various ideological standpoints
- **Clinging to rites and rituals (sīlabbata upādāna)** — taking precepts or vows in mistaken ways
- **Clinging to self-view (attavāda upādāna)** — the belief “this is me, this is mine, this is my soul,” including views like **sakkāya diṭṭhi, asmi māna** (conceit of 'I am'), and so on

These are explained in the Dhamma as forms of clinging. Once clinging was thoroughly understood—specifically sensual clinging, view-based clinging, ritualistic clinging, and self-based clinging—it was clear that clinging to these leads one into those conditions.

Thus, “**Dependent on clinging, becoming arises**” — **kamma** for results is formed because of clinging.

Now let’s consolidate what we’ve learned:

*Due to clinging, there is binding; due to binding, **kamma** for results is produced. From that **kamma**, new birth follows — **bhava paccayā jātī**. And because of birth, there arises aging, death, sorrow, lamentation, pain, grief, and despair.*

This is how the Blessed One examined deeply, step by step.

Taṇhā paccayā upādāna
Dependent on craving, clinging arises

“Dependent on craving, clinging arises” — taṇhā paccayā upādāna.

The Blessed One then began investigating further: Whether it be sensual clinging (**kāma upādāna**), clinging to views (**diṭṭhi upādāna**), clinging to rites and rituals (**sīlabbata upādāna**), or clinging to self-doctrine (**attavāda upādāna**)—none of these forms of clinging arise randomly or spontaneously. There must be a cause for clinging to arise.

So, the inquiry turned toward: **What is the cause of clinging?** As the investigation deepened, realization emerged once again: Clinging arises due to craving — **taṇhā paccayā upādāna.**

Because of craving, there is attachment. Because of craving, clinging arises. Thus, it was understood that craving is the root condition for clinging.

The nature of this craving was made clear through this line from the Dhamma:

**Yāyaṃ taṇhā ponobbhavikā nandirāga-sahagatā
tatratatrābhinandinī**

That is, the kind of craving that leads to renewed becoming—accompanied by delight and lust, and seeking pleasure here and there.

The Buddha revealed this craving's profile:

- It is **ponobbhavikā** — capable of generating future rebirths
- It is **nandirāga-sahagatā** — infused with delight and lust
- It is **tatratatrābhinandinī** — delighting in this and that arising

*Wherever such craving arises, it gives rise to clinging. Thus: **Dependent on craving, clinging arises — taṇhā paccayā upādānaṃ.***

*Clinging then conditions the formation of kamma aimed at producing results — **upādāna paccayā bhavo.***

*Because of that **kamma**, rebirth occurs — **bhava paccayā jāti.***

*With birth comes aging and death, sorrow, lamentation, pain, grief, and despair — **jāti paccayā jarāmaraṇa** ... and so the cycle unfolds.*

“Vedanā paccayā taṇhā” —
Craving arises dependent on feeling.

The Blessed One began contemplating from that point:
“What causes **taṇhā** (craving) to arise? What is its true condition?”

By investigating again and again, he came to a realization — **Taṇhā** arises from **vedanā**.

It is through feeling that craving is born.

Now, what is this feeling?

It arises through contact at the sense bases:

- The eye makes contact, and pleasant, unpleasant, or neutral feeling arises.
- The ear makes contact, and likewise feeling arises.
- The nose, tongue, body... same process.
- Even mental contact leads to these three kinds of feeling.

When the mind keeps pondering these experiences — even if the pleasant feeling is gone, even if the painful feeling is no longer there — still the movement toward feeling remains.

This subtle movement, this grasping at the felt experience... is the root condition for **taṇhā**.

So, through feeling, craving arises — **vedanā paccayā taṇhā**. And here, the Buddha brilliantly reveals the nature of our inner world —

How defilements (**kilesa dhamma**) lie dormant in the mind, how they become active through contact and feeling, and how they drive the arising of craving.

It's a beautiful, profound exposition — not just of doctrine, but of the very architecture of suffering.

When you see a certain visual form through the eye, if that form has a nature that brings pleasure or delight—if it's an image you like—then your perception joins with it. **The latent tendency of lust (rāgānusaya)** that exists within the mind arises and fuses with that pleasant feeling.

Now, if you see something you dislike—say a person with an angry expression, or an object of conflict—then the **latent tendency of aversion (paṭighānusaya)** arises from within and collides with the unpleasant feeling.

Next, consider neutral perceptions—ordinary sights like leaves, people walking, blades of grass, blue stones, buildings, soil. They fill the road, seen by passersby, but there may be no attachment or resistance toward them. Yet, within these neutral

feelings, **the latent tendency of ignorance (avijjānusaya)** is quietly present.

Pleasant feeling blends with lust.

Unpleasant feeling with aversion.

Neutral feeling with ignorance.

But this is not equanimity born of wisdom. This is not balanced mindfulness with understanding. In neutral feeling, ignorance subtly lingers. Thus, it is **avijjānusaya** that blends with it.

Now, observe how, in each type of feeling, the **unwholesome latent tendencies** in the mind are stirred—and begin to condition the arising of **taṇhā (craving)**.

The Blessed One didn't stop with "feeling conditions craving." He also discovered the deeper **cause of feeling itself**.

“Phassa paccayā vedanā”

Feeling arises dependent on contact

On that day beneath the Bodhi tree, the Blessed One began to investigate: **“Why does feeling arise?** Surely, it doesn't appear without cause. There must be a condition for it.”

He contemplated, step by step, searching deeply into the nature of **vedanā** (feeling). As understanding unfolded, he came to the realization: **Feeling arises due to contact — Phassa paccayā vedanā.**

Earlier, we touched on this principle. **It is only through contact that feeling comes to be.**

At the eye, when form, eye consciousness, and the eye itself come together —that union creates **eye-contact**, and from that contact arises feeling — whether pleasant, painful, or neutral.

At the ear, sound meets the ear and consciousness. The resulting contact gives rise to feeling.

In the nose, smell + nose + nose-consciousness = contact, and from this, the felt sense of fragrance or odour emerges.

At the tongue, taste meets the tongue and its consciousness. That triad forms contact — known as **tinṇaṃ saṅgati phasso** (contact through the meeting of three) — and feeling arises: bitterness, sweetness, pleasure or displeasure.

At the body, physical sensation meets the body and bodily-consciousness. That produces bodily contact, and in turn, the experience of pleasure or pain.

In the mind, mental objects arise and merge with mind-consciousness and the mind itself. That too is contact — **mano phassa** —and from this mental contact, feelings arise in the internal world.

So, across all **six sense bases** — eye, ear, nose, tongue, body, and mind —wherever contact occurs, feeling is born.

Thus, the cause for feeling is none other than contact. Understanding this is pivotal in the Buddha's investigation: revealing how the mind experiences pleasure and pain not randomly, but conditioned by the meeting of sense organ, object, and consciousness. Now we have carefully investigated and understood many segments of **Dependent Origination** one by one.

*So then, what happens due to **contact**? **Feeling** arises.*

*That is: **Phassa paccayā vedanā** — from contact, feeling is born.*

*And due to that **feeling**, **Craving** arises: **Vedanā paccayā taṇhā**.*

*Because of craving, there is **clinging**: **Taṇhā paccayā upādānam**.*

*This clinging sets in motion the accumulation of karma aimed at future results: **Upādāna paccayā bhavo** - being (existence) arises from clinging.*

*From this conditioned being (formed through karmic intentions), **Birth occurs: Bhava paccayā jāti.***

*And with birth comes the inheritance —Every being that is born is bound to receive: **Aging, death, sorrow, lamentation, pain, grief, and despair.** This is the vast heap of suffering — **dukkhakkhandha** —which arises inseparably with birth itself.*

Thus, the Blessed One, with sublime precision, realized and illuminated this process step by step — not with speculation, but through direct and purified insight.

“Salāyatana paccayā phasso” —

Contact arises dependent on the six sense bases

Under the Bodhi tree, the Blessed One began contemplating: “What is the cause of contact? Why does contact arise?” Surely, contact does not arise spontaneously—there must be a condition. He examined this again and again until realization dawned: **Contact arises due to the six sense bases — Salāyatana paccayā phasso.**

It is very simple for us to understand this:

- If there is an eye, then eye-contact arises.
- If there is an ear, then ear-contact arises.
- If there is a nose, then nose-contact arises—without the nose, how could the meeting of nose, scent, and consciousness occur?
- If there is a tongue, then tongue-contact arises.
- Because there is a body, bodily contact arises. When consciousness arises, body-contact is experienced.
- Because there is a mind, mental contact arises—mind, objects, and consciousness come together.

Thus, it is due to the six sense bases that contact arises in all six ways.

Those are called **āyatana** (sense bases). The term **āyatana** refers to the living, karmically conditioned faculties that sustain the journey through **saṃsāra**.

Now, imagine a dead body. A person has passed away. That corpse still has eyes. You can see two ears on it. A nose is visible. A tongue is there. A body is present. Yet, although these sense bases appear to be there, for one who has died, they cannot give rise to contact. Why? Because within that body there is no living nature, no vitality. What remains is only something lifeless, not a true **āyatana** endowed with living essence.

A sense base (**āyatana**) means, for example, the eye becomes an eye-base only when it possesses the living capacity to see forms. If the eye has the ability to perceive sights, then it is truly an eye-base.

If the ear has the ability to hear sounds, then it is established as an ear-base.

If the nose has the ability to sense fragrances, then the nose becomes a nose-base.

If the tongue has the ability to taste flavors, then the tongue is recognized as a tongue-base.

Thus, you can understand: whenever your eye, ear, nose, tongue, body, and mind exist in a living, functioning state, contact (**phassa**) arises.

When the eye is open to the external world, and the eye, form, and consciousness come together, then eye-contact arises.

When the ear is open to the external world—that is, when attention is directed toward hearing—at the very moment mindfulness is applied to the ear, consciousness arises.

Then the ear, sound, and consciousness combine, producing ear-contact.

When attention is directed toward the nose, the nose, fragrance, and consciousness unite, and nose-contact occurs.

Thus, because the six sense bases exist, contact arises.

Because contact arises, feeling arises.

Because feeling arises, craving arises.

Because craving arises, clinging arises.

Because clinging arises, karma is formed for future results.

Because karma is formed, birth occurs. And because birth occurs, aging, death, sorrow, lamentation, pain, grief, and despair all come into being.

"Nāma-rūpa paccayā salāyatana"

The six sense bases arise due to name-and-form

The six sense bases arise dependent on name-and-form —captured with clarity and reverence: At this point, the Blessed One continued his investigation. He asked, “What is the origin of these six living sense bases?” Surely, they don’t arise without cause.

He examined deeply and repeatedly, and came to a realization: **The six sense bases arise due to name-and-form — Nāma-rūpa paccayā salāyatana.** So, it is **through nāma-rūpa** that the six āyatana (sense bases) emerge.

In the **Mahā Nidāna Sutta**, the Buddha even simplified this chain — Sometimes skipping the explicit mention of sense bases — To show that **contact arises from nāma-rūpa: Nāma-rūpa paccayā phasso.**

Why is this? Because **nāma-rūpa forms the platform** for all six sense bases:

- The eye is **nāma-rūpa**
- The ear is **nāma-rūpa**
- The nose, the tongue, the body, and even the mind —

These are all expressions of name-and-form in activity. So, when we observe the six sense bases functioning in our daily experience, we are witnessing **nāma-rūpa in motion**. And this allows us to grasp: **It is from nāma-rūpa that the six sense bases arise.**

Viññāṇa paccayā nāma-rūpaṃ

Name-and-form arises dependent on consciousness

The next question then is... what gives rise to **nāma-rūpa**? **Viññāṇa paccayā nāma-rūpaṃ** — *Name-and-form arises dependent on consciousness* — honouring both doctrinal clarity and vivid imagery:

On that day, the Blessed One began contemplating: **“What is the origin of name-and-form (nāma-**

rūpa)? What causes it to arise?” He discovered that **nāma-rūpa arises due to consciousness (viññāṇa)**. That is, **when consciousness descends** into a suitable place — When **viññāṇa enters and settles**, name-and-form begins to organize itself. Once **nāma-rūpa** takes shape, the **six sense bases** can develop. This marks the unfolding of **the process of birth**.

In the **Mahā Nidāna Sutta**, the Buddha describes this beautifully to Venerable **Ānanda**. He explains the conditions required for conception:

- A suitable mother and father
- Their union
- The arising of a fertilized embryo (**kalala**)
- And most vitally, the **descent of consciousness**, without **viññāṇa**, development cannot proceed

Once consciousness merges with that embryo, it activates the process: The karmic energy carried within that **viññāṇa** sets in motion the formation of **nāma-rūpa** —which includes the **body and mind**, and ultimately produces the **six sense bases**.

The Buddha then asks **Ānanda**: **“If that consciousness were to depart after settling into the embryo, would nāma-rūpa continue to grow?”** **Ānanda** replies: **“No, Venerable Sir.”** Without consciousness, **nāma-rūpa** cannot continue.

So, in some cases:

- A **viññāṇa** descends into the womb and growth begins
- But partway, it departs — due to kamma, lifespan, or other causes
- That fetus may stop developing and pass away

Consider a being born to good fortune (**sugati**) from a small meritorious deed entering the womb, but without enough merit to sustain a full birth. It may grow for a few days and then depart —even falling into lower realms.

Or imagine a case where consciousness remains only briefly, and the fetus never forms a full being — just a mass of tissue. The Buddha explains that if **viññāṇa** departs, growth of **nāma-rūpa** halts — there is **no further arising** of the five aggregates.

Let's picture a fertilized egg — perhaps of a chick. Consciousness descends into the egg, and, using the elements within, begins forming **nāma-rūpa**: Eyes, ears, nose, tongue, body, and mind. Once fully developed, the chick breaks the shell —emerging as a sentient being, equipped with the **six sense bases**.

So, when consciousness descends somewhere, it can even settle in **moist environments**—for example, in **filthy places**, in **heaps of excrement**. If a **viññāṇa**

settles there, it will use what's available and **form a maggot or similar creature**, developing the **six sense bases**.

In this way, we see that: **Viññāṇa paccayā nāma-rūpaṃ** — **Consciousness conditions name-and-form**. It combines the **rūpa-dhammas (material elements)** present with **nāma-dhammas (mental factors)** to develop **nāma-rūpa** which then gives rise to the **six sense spheres (salāyatana)**.

From there, the chain continues:

Condition	Leads To
Nāma-rūpa	Six Sense Bases (Salāyatana)
Salāyatana	Contact (Phassa)
Phassa	Feeling (Vedanā)
Vedanā	Craving (Taṇhā)
Taṇhā	Clinging (Upādāna)
Upādāna	Becoming (Bhava)
Bhava	Birth (Jāti)
Jāti	Aging & Death (Jarā-maraṇa) along with Sorrow, Lamentation, Pain, and Despair

So, from the moment **consciousness takes hold—even in the humblest or impure of conditions**—the

process begins.

A being arises, not by choice, but through the power of karmic cause and effect.

Even in a decomposing body or a speck of life, the **aggregates take shape**, the **six sense bases form**, and suffering begins its course through **birth, aging, and death**.

Saṅkhāra-paccayā Viññāṇaṃ

Conditioned by Formations, Consciousness Arises

The Blessed One thoroughly investigated all these phenomena with wisdom, understood them deeply, and continued his inquiry. He then asked:

What is the cause for consciousness to descend into name-and-form? Why does consciousness incline toward name-and-form?

As he kept investigating in this way, a realization dawned: **Saṅkhāra-paccayā Viññāṇaṃ — Because of formations, consciousness arises.**

Now, the Dhamma explains this formation (**saṅkhāra**) in several ways. The Buddha shows that it is due to formations that consciousness arises. These formations are categorized as:

- **Puññābhisāṅkhāra** — meritorious (wholesome) formations
- **Apuññābhisāṅkhāra** — demeritorious (unwholesome) formations
- **Āneñjābhisāṅkhāra** — imperturbable (formless meditative) formations

Formations arise when someone performs actions. For example, when someone does wholesome deeds, **puññābhisāṅkhāra** is generated. According to that merit, their consciousness is shaped — it inclines toward wholesome states. Even this process is rooted in **avijjā** (ignorance).

So, we must observe how deeply everything is bound to ignorance. The Buddha teaches: **Avijjā-paccayā Saṅkhārā, Saṅkhāra-paccayā Viññāṇaṃ** — Ignorance conditions formations; formations condition consciousness.

He further explains: **Avijjā-sahagato yaṃ puriso puññaṃ ce saṅkhāraṃ abhisankharoti, puññaṃ upagaṃ hoti viññāṇaṃ** — A person, accompanied by ignorance, performs wholesome formations. As a result, their consciousness inclines toward merit.

Thus, when someone generates **puññābhisāṅkhāra** under the influence of ignorance, their consciousness becomes shaped by that merit. This is the meaning of: **Saṅkhāra-paccayā Viññāṇaṃ** — Consciousness

arises conditioned by formations. And that consciousness is shaped by the merit it leans toward.

Next, the Buddha explains: **Avijjā-sahagato yaṃ puriso apuññaṃ ce saṅkhāraṃ abhisankharoti, apuññaṃ upagaṃ hoti viññāṇaṃ** — A person, accompanied by ignorance, performs unwholesome actions. As a result, their consciousness inclines toward demerit.

When someone generates **apuññābhisankhāra**, their consciousness becomes shaped by that demerit — it inclines toward unwholesome states. Hence, the nature of consciousness corresponds to the nature of the formations. This is why beings are drawn into the four woeful realms.

Then the Buddha explains further: Even if someone develops deep meditative absorption (**jhāna**) while still under the influence of ignorance, they generate **āneñjābhisankhāra** — imperturbable formations.

Avijjā-sahagato yaṃ puriso āneñjaṃ ce saṅkhāraṃ abhisankharoti, āneñjābhī upagaṃ hoti viññāṇaṃ — A person, accompanied by ignorance, performs imperturbable formations. As a result, their consciousness inclines toward the formless realms.

Formation of Consciousness Through Ignorance-Conditioned Meditative Absorption That means, even when one develops the first, second, third, or fourth **jhāna** (meditative absorption) while still accompanied by **ignorance (avijjā)**— even when one cultivates the **formless jhānas** such as:

- **Ākāśānañcāyatana** — the base of infinite space
- **Viññāṇañcāyatana** — the base of infinite consciousness
- **Ākiñcaññāyatana** — the base of nothingness
- **Nevaśaṇṇānāsaṇṇāyatana** — the base of neither-perception-nor-non-perception

—if these are developed under the influence of ignorance, then the person's **consciousness (viññāṇa)** is shaped accordingly. That consciousness is formed in alignment with the meditative state, and it becomes the basis for future rebirth.

This is why someone who cultivates **samādhi (concentration)** while still under the sway of ignorance, and thereby generates **āneñjābhi saṅkhāra** (imperturbable formations), is reborn in the **form or formless Brahma realms** after death. That is the reason for such rebirth.

Even if consciousness arises in the Brahma world, **name-and-form (nāma-rūpa)** still manifests there. Whether one is born in a divine realm or in the human

world, the six sense bases (āyatana) are present—even in a refined form, they are composed of **nāma-rūpa**.

So, even if the body manifests subtly in those realms, it is still structured from **nāma-rūpa dhammas**. There are six sense bases present—this is the key point we must understand.

Thus, we see that **consciousness arises due to formations (saṅkhāra)**:

- **Puññābhisaṅkhāra** — shaped by merit
- **Apuññābhisaṅkhāra** — shaped by demerit
- **Āneñjābhisaṅkhāra** — shaped by meditative absorption

Consciousness is shaped according to merit, demerit, or **samādhi**.

Then we must ask: **What is the foundation for cultivating merit, demerit, and samādhi?** It is the **mind (citta)**—along with **body and speech**. All these formations are gathered and shaped through the actions of one's mind, body, and speech.

The Buddha's Teaching on Kamma and the Chain of Dependent Origination

The Blessed One taught about **kamma** (action) as follows: "**Bhikkhus, I declare volition (cetanā) to**

be kamma." Volition is what initiates and drives **kamma**. **Having willed, one acts through body, speech, and mind.**

So where does **kamma** arise from?

It arises through the gathering of **formations (saṅkhāra)** via:

- **Body (kāya)** — physical actions generate bodily formations
- **Speech (vācā)** — verbal actions generate verbal formations
- **Mind (manasā)** — mental activities generate mental formations

Thus, formations are described as:

- **Kāya-saṅkhāra** — bodily formations
- **Vacī-saṅkhāra** — verbal formations
- **Citta-saṅkhāra** — mental formations

These formations are intimately tied to their respective bases. For example, every word we speak is preceded by **vitakka and vicāra** (initial and sustained thought), which are mental volitions. So verbal formations are bound to speech, and mental formations are bound to thought.

This is why kamma is accumulated through the interplay of **mind, body, and speech**. Whether one generates:

- **Puññābhisāṅkhāra** — wholesome formations

- **Apuññābhisaṅkhāra** — unwholesome formations
 - **Āneñjābhisaṅkhāra** — imperturbable meditative formations
- they are all shaped by **mind, body, and speech**.

If these are cultivated under the influence of **ignorance (avijjā)**, then even wholesome deeds, unwholesome deeds, or deep **samādhi** will result in a consciousness that is **ignorance-conditioned**. Such a consciousness will be shaped by ignorance and will incline toward **nāma-rūpa** (name-and-form).

Thus, we see:

***Viññāṇa-paccayā Nāma-Rūpaṃ** — Consciousness conditions name-and-form. That ignorance-conditioned consciousness descends into name-and-form, and from that, the **six sense bases (āyatana)** are formed.*

***Nāma-Rūpa-paccayā Salāyatanaṃ** — Name-and-form conditions the six sense bases. These six bases can be formed like an embryo inside an egg, or in a womb, or even spontaneously in a moist environment.*

*Wherever the six bases arise, **contact (phassa)** follows. **Salāyatana-paccayā Phasso** — Sense bases condition contact.*

***Phassa-paccayā Vedanā** — Contact conditions feeling.*

***Vedanā-paccayā Taṇhā** — Feeling conditions craving.*

***Taṇhā-paccayā Upādānaṃ** — Craving conditions clinging.*

***Upādāna-paccayā Bhavo** — Clinging conditions becoming.*

***Bhava-paccayā Jāti** — Becoming conditions birth.*

***Jāti-paccayā Jarā-maraṇaṃ** — Birth conditions aging and death, along with sorrow, lamentation, pain, grief, and despair.*

This is the **Dhamma of Dependent Origination (Paṭicca Samuppāda)**—the law of cause and effect. One begins to understand it by investigating from the end—starting with aging and death—and tracing back to the root causes.

Thus, we reflect:

Avijjā-paccayā Saṅkhārā, Saṅkhāra-paccayā Viññāṇaṃ, Viññāṇa-paccayā Nāma-Rūpaṃ...

Even if one begins the inquiry from ignorance, a wise seeker investigates both **forward and backward**—**anuloma** (in sequence) and **paṭiloma** (in reverse)—to understand the full causal relationship.

To truly grasp this, one must begin from what is **clearly felt and known**—such as aging and death—and trace the chain of causality step by step, until the entire structure of Dependent Origination is understood.

**The Buddha's Reverse Inquiry
Under the Bodhi Tree:
Tracing the Cessation of Suffering**

On that day beneath the Bodhi Tree, the Blessed One deeply contemplated **Dependent Origination (Paṭicca Samuppāda)**—not only in its forward sequence but also in reverse.

He investigated the **cessation** of each link, tracing the path back to its root cause.

He began by asking: **What must cease for aging and death (jarā-maraṇa) to cease?** He saw:

Aging and death arise due to birth (**jāti**). If there is no birth, there is no aging and death. Thus: **With the cessation of birth, aging and death cease. (Jāti-nirodhā jarā-maraṇa-nirodho)**

Then he asked: **What must cease for birth to cease?**

He saw: Birth arises due to becoming (**bhava**). If becoming ceases, birth ceases. Thus:

With the cessation of becoming, birth ceases. (Bhava-nirodhā jāti-nirodho)

But how does one cease becoming? He saw: Becoming arises due to clinging (**upādāna**). If clinging ceases, becoming ceases. Thus: **With the cessation of clinging, becoming ceases. (Upādāna-nirodhā bhava-nirodho)**

Then he asked: **How does clinging cease?** He saw: Clinging arises due to craving (**taṇhā**). If craving ceases, clinging ceases. Thus: **With the cessation of craving, clinging ceases. (Taṇhā-nirodhā upādāna-nirodho)**

So, craving must be uprooted. He asked: **What must cease for craving to cease?** He saw: Craving arises due to feeling (**vedanā**). If feeling ceases, craving ceases. Thus: **With the cessation of feeling, craving ceases. (Vedanā-nirodhā taṇhā-nirodho)**

Then he asked: **How does feeling cease?** He saw: Feeling arises due to contact (**phassa**). If contact ceases, feeling ceases. Thus: **With the cessation of contact, feeling ceases. (Phassa-nirodhā vedanā-nirodho)**

He continued: **What must cease for contact to cease?** He saw: Contact arises due to the six sense bases (**salāyatana**). If the six bases cease, contact ceases. Thus: **With the cessation of the six bases, contact ceases. (Salāyatana-nirodhā phassa-nirodho)**

Then he asked: **How do the six sense bases cease?** He saw: The six bases arise due to name-and-form (**nāma-rūpa**). If name-and-form ceases, the six bases cease. Thus: **With the cessation of name-and-form, the six bases cease. (Nāma-rūpa-nirodhā salāyatana-nirodho)**

He asked: **How does name-and-form cease?** He saw: Name-and-form arises due to consciousness (**viññāṇa**). If consciousness ceases, name-and-form ceases. Thus: **With the cessation of consciousness, name-and-form ceases. (Viññāṇa-nirodhā nāma-rūpa-nirodho)**

Then he asked: **How does consciousness cease?** He saw: Consciousness arises due to formations (**saṅkhāra**). If formations cease, consciousness ceases. Thus: **With the cessation of formations, consciousness ceases. (Saṅkhāra-nirodhā viññāṇa-nirodho)**

Finally, he asked: **How do formations cease?** He saw: Formations arise due to ignorance (**avijjā**). If ignorance ceases, formations cease. Thus: **With the cessation of ignorance, formations cease. (Avijjā-nirodhā saṅkhāra-nirodho)**

And how is ignorance fully ceased? Through **complete dispassion and cessation—avijjā**

yatthēva asesavirāga-nirodhā. Ignorance must be uprooted entirely, leaving no residue.

Thus, the Blessed One traced the entire chain **in reverse**, from aging and death all the way back to ignorance—step by step, link by link—until the full causal structure was understood.

The Cessation of Ignorance and the Ending of Suffering:

You might wonder: **If ignorance (avijjā) is eliminated, how exactly are formations (saṅkhāra) ceased?**

To say that formations are ceased means that **ignorance-conditioned formations** are what cease. When **ignorance-conditioned formations** cease, then **ignorance-conditioned consciousness (viññāṇa)** also ceases.

When that ignorance-conditioned consciousness ceases, then **ignorance-conditioned name-and-form (nāma-rūpa)** ceases.

When ignorance-conditioned name-and-form ceases, the **six sense bases (āyatana)** that arise from ignorance also cease. This doesn't mean that the eye, ear, nose, tongue, body, and mind completely

disappear. Rather, it means that the **ignorance-bound sense bases** are what cease.

So, you might ask: **Is it possible for someone to exist without eye, ear, nose, tongue, body, and mind?** No—it's not possible in that way.

Even when the Arahants attain final liberation (**arahattaphala**), and even when the Buddha realized **Nibbāna** by fully abandoning ignorance, He still lived and functioned for 45 years, teaching the Dhamma. During that time, the Buddha and the Arahants still had the six sense bases—eye, ear, nose, tongue, body, and mind.

However, the **ignorance toward those sense bases** had been fully abandoned.

That is, the sense bases were no longer **conditioned by ignorance**, but illuminated by **wisdom (vijjā)**.

So, every contact (**phassa**) that arose through those bases was no longer tainted by ignorance. Thus, when we speak of the cessation of **ignorance-conditioned contact**, it doesn't mean that the eye no longer sees form. It means that the **ignorance-bound contact** has ceased.

When contact (**phassa**) ceases, **Phassa-nirodhā vedanā-nirodho** — feeling (**vedanā**) also ceases. But

this doesn't mean that the Buddha or the Arahants do not experience sensations. They too experience pleasure, pain, and neutral feelings.

However, in an ordinary person, these feelings are bound to defilements:

- With pleasant feeling arises **lust**
(**rāgānusaya**)
- With painful feeling arises **hatred**
(**paṭighānusaya**)
- With neutral feeling arises **delusion**
(**avijjānusaya**)

But in one who has abandoned defilements, these **ignorance-bound feelings** cease. There is no craving (**taṇhā**) arising from feeling.

Thus: **Vedanā-nirodhā taṇhā-nirodho** — when feeling ceases, craving ceases.

When ignorance is uprooted,

- Ignorance-conditioned formations cease
- Ignorance-conditioned consciousness ceases
- Ignorance-conditioned name-and-form ceases
- Ignorance-conditioned six sense bases cease
- Ignorance-conditioned contact ceases
- Ignorance-conditioned feeling ceases

What remains is **wisdom and clear understanding**.

When the eye sees a form, one understands: This form is impermanent. The eye, the form, and the consciousness are all impermanent. Contact arises from the meeting of these three impermanent phenomena. Seeing this with wisdom, no craving arises from feeling. Thus: **Vedanā-nirodhā taṇhā-nirodho** — when ignorance is absent, craving does not arise.

When craving ceases:

- **Taṇhā-nirodhā upādāna-nirodho** — clinging ceases
- **Upādāna-nirodhā bhava-nirodho** — becoming ceases
- **Bhava-nirodhā jāti-nirodho** — birth ceases
With the cessation of birth, aging, death, sorrow, lamentation, pain, grief, and despair all cease.

This is how one understands the nature of an ordinary person: Because of ignorance, craving arises. Thus, **ignorance is the root cause** of all suffering.

Due to ignorance:

- Ignorance-conditioned formations arise
- Ignorance-conditioned consciousness arises
- Ignorance-conditioned name-and-form arises
- Ignorance-conditioned sense bases arise
- Ignorance-conditioned contact and feeling arise

But when ignorance is fully abandoned and wisdom arises, then in all these — formations, consciousness, name-and-form, sense bases, contact, and feeling — there is only **clear understanding**. When one sees impermanence (**anicca**) with wisdom, then feeling does not give rise to craving.

Thus: **Vedanā-nirodhā taṇhā-nirodho** — craving is completely extinguished.

When craving ceases, clinging does not arise. No clinging to sensuality, views, rituals, or self-identity remains. With the cessation of clinging, no **kamma** is formed for future becoming.

Thus: **Bhava-nirodhā jāti-nirodho** — no birth arises.

There is no birth from a womb, no birth from an egg, no birth from moisture, no spontaneous birth. Birth only occurs if there is **kamma** formed for future becoming. But that **kamma** is extinguished.

This is why it is said of the Arahants:

“**Khīṇaṃ purāṇaṃ** — all past kamma is exhausted.
Naṃaṃ n’atthi sambhavaṃ — no new becoming is formed.

Viratta-cittā — the mind is dispassionate.
Āyatike bhavasmim — there is no more rebirth.

Nibbanti dīra yathā yaṃ padīpo - Just as a lamp goes out when its oil is spent, so too the Arahants attain **final Nibbāna** with the cessation of **kamma** and birth. All suffering is extinguished.

Thus: **Jāti-nirodhā jarā-maraṇa-soka-parideva-dukkha-domanassa-upāyāsā nirujjhanti** — With the cessation of birth, aging and death, sorrow, lamentation, pain, grief, and despair all cease.

This profound Dhamma — the teaching of **Dependent Origination** — when deeply contemplated and understood, leads to liberation.

Yo paṭiccasamuppādaṃ passati, so dhammaṃ passati

One who sees Dependent Origination sees the Dhamma.

Yo dhammaṃ passati, so paṭiccasamuppādaṃ passati

One who sees the Dhamma sees Dependent Origination.



Books by
Ven. Weragoda Sarada Nayaka Maha Thero

- Treasury of Truth Illustrated Dhammapada
(English, Chinese & Sinhala)
- Life of the Buddha in Pictures
- Parents & Children - Key to Happiness (English
& Sinhala)
- Maha Satipatthana Sutta (English, Chinese &
Sinhala)
- Maha Mangala Sutta
- Nature of Life & Death (English & Sinhala)
- Life of the Buddha in Gandhara Arts (English &
Sinhala)
- Life of the Buddha for Children
- Morals of the Young (English, Chinese &
Sinhala)
- Buddha & His Teaching (Sinhala)
- Reflection of Death
- Doctrinal & Cultural Expects of Buddhism
- The Great Book of Protective Blessings

On-Line Projects

Access to books and Pali chanting audio collections compiled by Ven. Weragoda Sarada Nayaka Maha Thero can be accessed via

Books and Audio Access via Internet Archive:
https://archive.org/details/@ven_weragoda_sarada



Video Clips & Selected Chanting via YouTube Channel

<https://www.youtube.com/channel/UC3qCmfeXF7ZAeTbjk6mLgg>



THE SINGAPORE BUDDHIST MEDITATION CENTRE

No. 1, Jalan Mas Puteh, Singapore 128607

Tel: + 65 67783330, +65 94656570

weragodas1941@gmail.com